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## Christ Dwelling Within Me.

Oh Christ! I used to say,  
Help me to come to thee;  
But can I say it now,  
When Christ hath come to me?  
Dear presence in my soul,  
Where thou dost find thy rest,  
Why seek thee in the skies,  
When dwelling in my breast?  
The mother seeks her child,  
When wayward it does roam;  
But seeking hath no place,  
When it is safe at home.  
His voice is on my lips,  
His tears bedew mine eye,  
His home is in mine soul,  
He cannot be more nigh.  
Oh, no! he is not now  
A Christ that dwells apart;  
But more as life with life  
He dwells within my heart.  
—PROF. UPHAM.

## The Primitive Church and Its Customs.

### THE DEACONESS.

This is the last order of the superior clergy of the Primitive Church. I have said nothing about the order of Archdeacons because it was the same in function as the deacon, while there was more honor connected with the name.

The order of Deaconesses was established by the Apostles, and they were of great use in the church. The Apostle Paul gave directions how to choose them and what their qualifications must be. Therefore, this order is apostolic and thoroughly Christian and should be resurrected and maintained at this time. The reason that the order was lost is to be found in the usurping disposition that dwells in man, which seeks to take from woman the right of authority and the privilege of doing a good work. The disposition is based on that hydra-headed monster, jealousy, whose foul and slimy juices saturate the brains of about two-thirds of the men that occupy places of honor and trust in the church, and are expected to rule through an impartial and a Christian spirit.

The order was maintained and proven of great benefit to the church, until the falling away came, which brother Paul foretold.

The deaconess was usually a widow, or a virgin; and some ancient laws required these four qualifications: That she should be a widow; that she should be a widow that had borne children; that she should be a widow but once married; and one of mature age, forty, or fifty, or sixty years. But it was then as it should be now in matters of this kind, all rules had their exceptions.

The widow of good character and mature age, who had brought up a family of her own children, was the most desirable person for this office according to the rulings of the ancients; and they were everywhere considered preferable to virgins. Several old laws ignore virgins altogether; and in the churches where Tertullian was acquainted, it was so far from being a custom to give virgins this title, that when one was chosen to the order, he regarded it as a miracle.

Another rule that seems curious about the qualifications, is

that the widow who was twice married, could be ordained. This was insisted upon everywhere, and councils and laws required the same. The ancients interpreted Paul's direction to Timothy, that candidates for the office of bishop, should be the husband of one wife, to mean that no person who was twice married should be ordained, though the marriages were both legal and proper; and this rule was also applied in electing deaconesses.

The deaconesses were regularly ordained with the imposition of hands, but this did not imply that they were authorized to preach to the public assemblies, administer baptism and the eucharist. In a few instances of necessity, women have performed baptisms, and consecrated the elements, and performed other parts of the bishop's work, according to the accounts of the early church; but there was no such practice, or law provided thus.

A part of their authorized duty was to assist the pastor in the baptism of women; and in some places they anointed the women after baptism. Another work was to teach the women who applied for baptism, how to answer the questions which were asked them before baptism, and teach them their duty and how they should conduct themselves as Christians. In short, the deaconess was a private preacher to the younger women and sisters in the church. Their office also required them to visit and wait upon sisters who were sick and afflicted. There is something beautifully appropriate about this arrangement. The mothers who had brought up their own children to manhood and womanhood and without a husband to serve, were ordained to take care of the sick and afflicted of the church. Their time of departure was near at hand, and, while they were very useful to the church, it was regarded as very appropriate for them to take care of those, especially who were troubled with contagious diseases, because, if they contracted it, and were carried away thereby, no husband would be deprived of a wife and no helpless children of a mother, and they would depart in the midst of services for the good Master.

Another duty assigned to them, was to attend the gates as door-keepers of the church for women; and they acted as ushers and assigned to women their proper seats, and regulated their behavior during services.

(To be Continued.)

The Lord's prayer is not, as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learned by heart.—Maurice.

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge to them—the more knowledge the more charity.—Norman McLeod.

## The Religious World.

The Tenth Congress of the Protestant Episcopal Church in the United States will be held at New Haven, Conn., commencing on Tuesday, October, 20th.

The Prussian State Church, as is well known, is a result of a union between the Reformed and Lutheran churches, effected in 1814, the third centenary of the Reformation, through the instrumentality of the pious King, Frederick William III. In America this church is represented by the United church, organized as one large synodical body. In 22 states there are connected with it 482 pastors and 592 congregations. At Elmhurst, Ill., they have a pro-seminary with 93 students, and at St. Louis, a theological seminary with 95 students.

It is very probable that the Protestant Bishopric of Jerusalem which was established conjointly by England and Prussia in 1841, through the intervention of the great Bunson, will be discontinued entirely. The two countries had taken turn about appointing the Bishops, and such excellent men as Gobart, Barclay, and others, had graced the chair, and done much for the evangelical cause in Palestine. But hitherto, the bishops appointed by Prussia, were compelled to submit to the three ordinances of the Established Church of England—a fact which reflected upon the legitimacy of the ordination of the Prussian State Church. The latter government refuses to submit to this policy any longer, and desires to appoint an incumbent without sending him to England for ordination. To this the Church authorities of England refuse to accede, and Prussia will undoubtedly soon declare its withdrawal from the joint-bishopric affair.

## A Great Privilege.

We miss much of the beauty and sweetness of our work for Jesus by failing to approach it from the side of privilege instead of simple duty. We may scale a mountain height either on its cold, rugged, forbidden Northern side, or on its bright, sunny, Southern face. Though we may reach our destination from the one as well as from the other side, and though the prospect may be just as glorious when it is attained, yet we should always advise travelers to take the pleasanter way. It is certainly better to work with the joyous freedom of an appreciated privilege, than in the harness of a burdensome duty.

Many Christians certainly fail to appreciate the great privilege of doing good. The proof is found in the fact that they do so little good. They take no delight in it. Their hearts do not go out with the happy spontaneity of love in its performance. Not so did the Master feel the act. He "went about doing good," impelled by love and tender sympathy. He rejoiced in spirit as he poured out blessings for the poor and

needy and saved sinners from their sins.

Soul-saving is the highest of all work. All well-doing and holy service culminate in this. It is the one great work Jesus came to do. In no other work do we come so near to Him in service and sacrifice. It is therefore a precious privilege, as well as a most solemn obligation from which no disciple can stand apart without loss. When we shall come to make our final estimate of life, standing in the open doorway of eternity, we shall doubtless realize this as never before.

A minister tells of a dying man who, in the solemn hush that preceded his departure into eternity, took a retrospect of his life. He had riches, he had honors, both public and private offices he had held with integrity, and all the duties and responsibilities of life he had fulfilled as a Christian gentleman. But now, as the fifty years of his life were closing up their accounts, what entry in the long retrospect gave him the most satisfaction? Not his stocks, not his official or professional labors, not his literary acquisitions or his books. "These were my delight once," he said, pointing to them, "but they are nothing to me now;" no, but an event in his College days, when in the zeal and ardor of his first love he had sought out a fellow student in his inpenitence and worldliness, and had led him to a crucified Savior. "I look back now," said the dying man, "upon this as the happiest remembrance of my whole life. To save a soul from death, oh what a privilege!" and then with deep emotion he added, "but oh, how little of such work as this have I ever done!"

All the wealth, the honors, the achievements and the acquisitions of the world are as nothing when compared with the single loving deed for the welfare of a soul. Oh to realize more fully the power of the obligation and the greatness of the privilege to save the souls of our fellow-men! —EVANGELICAL MESSENGER.

## "We Do not Well."

This was what the four leprous men at the gate of Samaria said one to another when they were so providentially supplied with food. In their famishing condition they said one to another: "Why sit we here until we die? If we say: We will enter into the city then the famine is in the city and we shall die there and if we sit still here, we will die also. Now, therefore, come and let us fall onto the hosts of the Syrians; if they save us we shall live, and if they kill us we shall but die."

They at once rose up and carried their resolutions into effect. And when they came into the camp of the Syrians, to their surprise they found it deserted. Providentially God had brought it to pass. He had caused the Syrians to flee in great terror, leaving most of their effects behind them. The lepers came

upon great spoil to which they freely partook. They ate and drank and gathered much silver and gold and raiment, and went and hid it. But of a sudden they thought of their brethren the Israelites, who were in a needy, starving condition; and they said one to another, "We do not well: this is a day of good tidings and we hold our peace; now therefore come that we may go and tell the king's household." And this they hastened to do, and the result was that all the people shared their good fortune. "They went out and spoiled the tents of the Syrians."

Those words, We do not well, might appropriately be adopted by a large number of the professed followers of Christ, who live in a Christian land and are favored with Sabbaths and sanctuary privileges and many means of grace. They have spiritual bread enough and to spare; nor are they wanting as regards other means. They are possessors of silver and gold. And yet they are living mostly unto themselves. They are unmindful of the millions of the heathen, who are perishing for the want of the gospel which they enjoy, and which they could, if they would, supply them. Is it not time that they were earnestly saying one to another we do not well, this is a day of good tidings, tidings of great joy for all the people, and we hold our peace? Is it not high time that we are doing something to furnish the bread of life to the famishing? Common humanity it would seem, to say nothing at all of the infinite indebtedness to Christ, should prompt them to do their part to carry into effect the last great command of the Redeemer; "Go ye into all the world and preach the Gospel to every creature."

"The heathen perish day by day,  
Thousands on thousands pass away;  
O Christian, to their rescue fly,  
Preach Jesus to them ere they die."

—H. S., in *Observer*.

## To-Day and To-Morrow.

To-morrow is like the rainbow which, in our childhood, we thought we could touch by simply running a short distance, but which to our dismay, we found to recede as rapidly as we advanced; or like the horizon, which we imagined our steps could easily reach, and we be able to touch the sunset glory gliding it. To-morrow we never see. To-day we hold in a strong grasp. Use it ere it pass away. Time whirls rapidly on. All the to-morrows will be to-days, then yesterdays, and pass quickly far away into the past till centuries hide them from the living. Time is for us to use. If we waste it, anticipating future good or future ill, we lose to-day and all the days as they go on, till our last day will find us barren and unloving.—LOUISE H. REYNOLDS.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.